683 time under the protection of some powerful personage, he must give ten camels to the girl or woman he has insulted.

836 Many a Rwala girl becomes pregnant before the wedding. As soon as this is noticed by her relatives, they try to help
847 her by various means, even if injurious to her health. Should
762 the girl die from an abortion nobody will ever hear of it, as the women keep silent and the men as a rule pay no attention to matters concerning women. If the girl cannot rid herself of the foetus, she presses her lover to marry her at once, but in case he refuses or is absent at the time she often
[693 commits suicide. For should her father or brother find that
684] his daughter or sister is with child, he would coax her on some pretext outside of the camp, kill her, cut her body in ten pieces, and then bury them. Nobody will take the girl's part, nobody asks the reason, they simply talk of her as if she had died a natural death. Her kin, *aʿal*, would not allow a single girl who had become a mother to stay among them.
848 Her child would not be a member of the kin, and, because it
851 would not be acknowledged by the father on account of its
483 illegitimacy, it would be without a kin and would stand in the clan like a stranger, without protection, without help. But a position of this nature is so contrary to the views and customs
836 of the Bedouins that it is never allowed to arise. A pregnant girl may escape from her tribe and seek refuge in the settled territory or in a large town and try to make a living there. If she disappears without making herself conspicuous, no one will pursue her; she is soon forgotten, yet must never return. Her kinsfolk consider her dead and would kill her should she come back to them. The girls, of course, know the punishment meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint ḥef min allâh.*"

684 Only when the girl has been raped, *maṣṣûbe*, will her
847 relatives spare her, but in this case they kill both the violator and the child without mercy, and then demand from the murdered man's kin the blood price for the child. This cannot
[848] be left alive, as it would have no kin, *aʿal*, and compensation for it is asked because it has weakened the girl, a member of their kin.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Ḥubbi bil-ǧál	Against the rocky wall beat
já delw ǧbál	Thou, O Ǧbál's bucket! [drawn by]
be'aṣúd rǧál	The strength of arms of men
má hom ǧehál.	Who are not heedless.

The bucket strikes against the rocky sides of a deep well, making the work of the men drawing it exceedingly difficult. When they feel that its edge has caught on some bulge of the wall, they must not jerk at the rope lest they injure the bucket or tip it and spill the water; they should, rather, merely rock the bucket slightly so as to bring it into the center of the well. Such deliberation, of course, is possessed by real men, *reǧál*, not by harebrained, hasty, inconsiderate lads, *ǧehál*, who think that all things can be accomplished by violence.

Já maljána	Oh, the full bucket,
sallamha-lláh min ǧiljánah.	May Allâh save it from the sides of the well!
Má jarwi-l-bel	He shall not water his camels
reǧr muserbel.	Who does not pull up [the rope] steadily.
Abjen abjen	More visible, more visible,
čánha bil-bîn	If visibility be the question,
al-waṣha-bjen	A white she-camel is the more visible.
čánha biz-zîn	If beauty be the question,
al-ḥamra-zjen	A brown one is more beautiful;
čánha biš-šil	But if a load be the question,
al-malḥa-ǧjel.	Then a black she-camel can stand more than all.
Tawwa' tfaṣṣa' bâli	Now my mind has cleared,
al-ḥowṣ beh efḍâli.	For in the water trough there is a surplus.
Aš-šowl jirîd	The camels need
jowm at-tawrîd	On the watering day
'abdén w-sîd	Two slaves and one master.
en čell al-'abd	If one slave gets tired
má čell as-sîd.	Not so the master.

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Jimess means, properly, a steady and equal pull on the rope. It is held in the left hand, caught below with the right, and is thus pulled up hand over hand. *Rarab* is the same as *rša*, the rope to which the leather bucket, *delw*, is tied. As some of the wells are as much as a hundred meters deep, the drawing of water is very fatiguing, especially on account of the bulges in the rocky sides which impede the bucket in coming up. The right hand must not only hold the rope firmly, but must shake it most of the time so as to keep it in the center. *Alli mákíleh dess* means "he who finds his food by feeling or searching for it." He eats more than the others, because his sweetheart has hidden something for him in a place he knows of, in order that he may eat it at night after returning from the pasture.

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LOST CAMELS

Many camels get lost. Finding good grazing in some deep gully, they stay there, kneel down during the hottest part of the day, and, having rested, graze again. When there is a spot with good soft sand, the truant animal rolls about in it, grazes once more, and when the sun sinks in the west cannot find its herd, which, pasturing slowly, has in the meantime passed out of sight. Sometimes a she-camel may like only certain plants. She is rested, fat, and can satisfy her desires. Some days she will not touch anything except her favorite dainty, hunting for it on all sides, leaving the herd, and moving on. At noon, kneeling for a while to chew her cud, she catches sight of her plant at some distance, sets off for it, and, then, in the evening moans for the herd she can no longer find. The lost she-camels run around all night and kneel down before sunrise, but with the evaporating of the dew they get up and run in almost any direction. They seem entirely to lack the sense of smell or the natural instinct which might enable them to find their herd. Being accustomed to follow the leading she-camel, they are at their wit's ends when they do not see her, and they wander aimlessly even if only one kilometer from the camp. On the other hand, the herdsmen cannot look for a lost animal for long. On returning to his tent towards evening he rides through the camp in all directions calling in his singing voice, *meššje'*, for the

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2. Where there is room for camps both small and large, 539
And where all prepare the water hoists and the needed gear.
3. I saw a conquering maiden there, with her dress tucked up above her calves
And sleeves tied behind the neck, stretching taut a rope with the bucket.
4. By Allâh I swear! if the rope were twice or four times as long,
The pourer out would not be obeyed, even if he shouted: "Come back with the rope!"
5. With my hand I felt her arm down to the elbow,
Drawing back my hand ninety times at least that day.
6. Mayst thou keep the secret like Ĝedê',
That noble man who never told when he saw some game of love.
7. He protects a scamp when every idler is afraid,
And he has a saber, the edge of which splits heads.
8. If I had fared yesterday as today, hunger would not have pained me,
For as I look at myself I see my fat is restored
9. By thee who didst allay my thirst when I kissed thy teeth.
O sweetheart, how sweet a permitted love kiss tastes!
10. By Allâh, I shall not suffer a violated or a violator to be in camp,
By Allâh, I shall not permit one tribe to come out against another.

The poet was Zejdân ar-Rwejli; the reciter, Mindil al-Kaṭ'i. The poet is drawing water at Majḳû', the last large [312]
watering place at the south end of the Sirḥân depression, the vicinity of which is always full of both small, *farâdîs*, and large, *nfûd*, camps. As some of the wells are as much as 483
thirty meters deep, a hoist is set up in the stony ground by the mouth of the well. The free end of the rope is held by one or two persons who draw the water. A third person stationed close by the hoist takes care that the rope does not slide off the roller, *bakra*, and shakes it occasionally to submerge and fill the bucket; he tells the drawers to walk till the bucket comes in sight. Then he shouts to them to stop, catches hold of the bucket, empties it into the leather trough, *hoaz*, and then bids them return and let the bucket down

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•483 again. When a woman has to pull the rope she tucks her gown *fowḍ*, up to the knees and throws the long, open sleeves ove her shoulders, tying them behind, lest they hinder her whe at work. If the rope is worked by two persons, they hold short stick tied to the rope's end. The poet remembers how near he was to his beloved, praises Ġedû', the pourer of th water, for not gossiping about them, and promises, stimulate by love, that he will quell all troubles between individual and tribes too.

Verse 1. *Marwâd* is a firmly trodden footpath for th persons hauling up the water bucket. 2. *Farâšin* are camp numbering less and *aṯṯâ'* those numbering more than te tents. *Wallam*, or *ǧwallem*, implies that he will prepare, pu up for himself, a hoist, *makâm*, with the necessary utensils *'edde*, such as the bucket, *delw*, the rope, *rôa'* or *ḥabl*, and the trough, *ḥowz*. 3. *Mutmaššeḫen*, or *mitmaššeḫen*, for *mut šallaḫen*. 4. The deeper the well, the longer the rope must be and the more work for those who pull it and impatiently wait for the pourer's call: "*Laḫḫâj ruddeḥ*." The poet feels such satisfaction in the company of his sweetheart that he means to disregard the pourer's command. 9. *Ḳarṭa'* means a
539x slight lick lasting only a moment. 10. *Bedd* for *bedîde* means the same as *'aširе* or *ḥabile*, clan or tribe.

1. *Já 'amm wa' wağdi 'ala mwaḳ ḥorra*
ba'îdat al-merwâḥ low dirt ana-l-warrâ
2. *tišrab ḥaṭâfil al-ḥalaṣ jowm ašarraḥ*
w-al-ǧaṭi min fowḳ al-ẓwâ'ed laḥen 'ark
3. *tiǧfel elja samâ'at ma' al-ḥazm farra*
farrat ḥuṭût ḥarrekat bêḍaha ḥark.

1. O uncle mine, ah, I long to saddle a thoroughbred camel
On which, crossing my legs, I would go far in a day;
2. When I bid her drink she will drink the last drop
from a small bucket,
While all around riding camels crowd together rubbing
the leather covers of their saddles.
3. She shies on hearing a swift flight in the hills,
The flight of the *ḥaṭa'* birds, who as they rise set their
eggs moving.

The poet was an 'Ateǰbi; the recitées, Mindîl al-Ḳaṭ'i and Muḥammad al-Ḳaṣîb. A young 'Ateǰbi, whose father had died,